THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"*Hear, O heavens, and give ear O earth: For the Lord hath spoken.*"—ISAIAH i, 2.

No. 10, Vol. XLIX. Monday, March 7, 1887. Price One Penny.

THE MARCH OF FIFTY YEARS.

WE are nearing the fiftieth anniversary of that memorable midnight when the young Alexandrina Victoria was awakened by the breathless messengers from Windsor, and learned that she was henceforth the Sovereign of the mightiest race and empire that ever the world has seen. A strange country was England in those far-off days; there was but little difference between the general state of society under William and the general state of society under George II. If we compared the Courts of George IV. and William with the company of a low tap-room, we should not flatter the tap-room. Broad-blown coarseness, rank debauchery, reckless prodigality, were seen at their worst in the abode of our monarchs. A decent woman was out of place amid the stupid horrors of the Pavilion or of Windsor; and we do not wonder at the sedulous care which the Queen's guardians employed to keep her beyond reach of the prevailing corruption. A man like the Duke of Cumberland would not now be permitted to show his face in public save in the dock; but in those times his peculiar habits were regarded as quite royal and quite natural. Jockeys, blacklegs, gamblers, prize-fighters were esteemed as the natural companions of princes; and, when England's king drove up to the verge of a prize-ring in the company of a burly rough who was about to exchange buffets with another rough, the proceeding was considered as quite manly and orthodox. Imagine the Prince of Wales driving in the Park with a champion boxer! A strange country indeed was ours in those times; and to look through the newspapers and memoirs of fifty years ago is an amusement at once instructive and humiliating. The king dines with the premier duke of England, makes him drunk, and has him carefully driven round the streets, so that the public may see what an intoxicated nobleman is like. The same king pushes a statesman into a pond, and screams with laughter as the drenched victim crawls out. Morning after morning the chief man of our realm visits the boxing-saloon and learns to batter the faces and ribs of other noble gentlemen. We hear of visits paid by royalty to an obscure

Holborn tavern, where, after noisy suppers, the fighting-men were wont to roar their hurricane choruses and talk with many blasphemies of bygone combats. Think of that succession of orgies, and then think of the peace, the refinement, the gentle and subdued manners of Victoria's Court, and we see how far England has traveled since 1837. Fifty years ago our myriads of kinsmen across the seas were strangers to us, and the amazing friendship which has sprung up between the subjects of Victoria and the citizens of the vast Republic was represented fifty years ago by a kind of sheepish, good-humored ignorance, tempered by jealousy. The smart packets left London and Liverpool to thrash their way across the Atlantic swell, and they were lucky if they managed to complete the voyage in a month—Charles Dickens sailed in a vessel which took twenty-two days for the trip, and she was a steamer, no less! For all practical purposes England and America are now one country. The trifling distance of three thousand miles across the Atlantic seems hardly worth counting, according to our modern notions; and the American gentleman talks quite easily and naturally about running over to London or Paris to see a series of dramatic performances or an exhibition of pictures. When Victoria began to reign over us, our people mostly regarded America as a dim region, and the voyage thither was a fearsome undertaking.

There is something in the catalogue of mechanical devices which almost affects the mind with fatigue. Fifty years ago the ordinary citizen picked up his ideas of all that was going on in the world from a sorely-taxed newssheet, and a very blurred idea he managed to get at the best. Poor folk were obliged to do without the luxury of news, and they were as much circumscribed mentally as though they had been cattle. We remember a village where even in 1852 the common people did not know who the Duke of Wellington was. No such thing as a newspaper had been seen there within the memory of man; only one or two of the natives had seen a railway-engine, and nobody in the whole village row had been known to visit a town. But nowadays the villager has his high-class news-sheet, and he is very much discontented indeed if he does not see the latest intelligence from America, India, Australia, China — everywhere. An American statesman's conversation of Monday afternoon is reported accurately in the London journals on Tuesday morning; a speech of Mr. Gladstone's delivered at midnight on one day is summarized in New York and San Francisco the next day; the result of a race run at Epsom is known in Bombay within forty minutes. We use no paradox when we say that every man in the civilized world now lives next door to everybody else; oceans are merely convenient pathways, howling deserts are merely handy places for planting telegraph-poles and for swinging wires along which thoughts travel between country and country with the velocity of lightning. We see that the world with its swarming populations is growing more and more like some great organism whereof the nerve-centres are subtly, delicately connected by sensitive nerve-tissues. Even now, using a lady's thimble, two pieces of metal and a little acid, we can speak to a friend across the Atlantic gulf, and, before ten years are over, a gentleman in London will doubtless be able to sit in his office and hear the actual tones of some speaker in New York. So much has the magic half-century brought about; and one sovereign has presided over the eager, ingenious, restless population whose interacting energies and competitions have brought about these results which beggar language when we try to describe them fitly. If we think of the scientific knowledge possessed by the most intelligent men when the Queen ascended the throne, we can hardly refrain from smiling, for it seems as though we were studying the mental endowment of a race of children. The science of electricity was in its infancy; the laws of force were misunderstood; men did not know what heat really was. They knew next to nothing of the history of the globe, and they accounted for the existence of varying species of plants and animals by means of the

most infantine hypothesis. A complete revolution — vital and all-embracing—has altered our modes of thought, so that the man of 1887 can scarcely bring himself to conceive the state of mind which contented the man of 1837. We have dark doubts now, perplexing misgivings, weary uncertainties, painful consciousness of limited powers; but along with these weaknesses we have our share of certainties. Are we happier? Nay, not in mind. A quiet melancholy marks the words of all the men who have thought most deeply and learned most. The wise no longer cry out or complain—they accept life and fate with calm sadness, and perhaps with prayerful resignation. We have learned to know how little we can know, and we see with composure that even the miracles already achieved by the restless mind of man are as nothing. When we think of what was known and done in past times, we may, in a momentary flush of pride, imagine ourselves to be Titans; but, when we come to measure our achievements aright, and compare our triumphs with the works of the Power that suffers our existence, then with humility we own ourselves to be pigmies. Perhaps the very best and healthiest outcome of Victorian science is the modesty which has possessed the souls of those who have the greatest knowledge and the greatest strength.—*Family Herald.*

THE RELEASE OF APOSTLE SNOW.

(*Salt Lake Herald.*)

THE Supreme Court decision in the Snow case opened wide the prison door to that Apostle, who has been a patient prisoner for conscience sake for many weary months, and the following scenes and incidents connected with his release may not be uninteresting to our readers.—Ed. STAR.

THE interest in the Snow decision, and the downfall of Dickson and Zane's cherished scheme of segregation, continued to be the general theme throughout yesterday [Feb. 9th]. Mr. Richards [Apostle Snow's attorney] was probably the busiest man in the city from 9 o'clock in the morning until night; he had escorted Apostle Snow to the Penitentiary eleven months previous, when he entered upon his term of imprisonment, and he was determined that he would be the Apostle's escort back to freedom. Early during the day he received the following jubilatory dispatch, which had been delayed by the trouble with the wires at Omaha:

"Washington, D.C., Feb. 7, 1887.
F. S. Richards, Salt Lake.

Snow released. Mandate ordered. Thanks to God.

GEORGE TICKENOR CURTIS,
JOHN T. CAINE."

Mr. Richards called on Mr. Dickson early, and asked him whether he would order the discharge of the prisoners affected by the decision. His reply was that Mr. Snow might go, the others would have to wait until he received an answer to a dispatch which he had sent the Attorney-General at 10 o'clock, asking whether the decision afforded sufficient grounds to warrant him in ordering the discharge of the others. Mr. Richards at once wired George Tickenor Curtis to see Garland immediately in order that the men might not be kept another night if possible to avoid it.

Shortly after 2 o'clock Mr. Richards again enquired of Mr. Dickson whether he had given the necessary order for Mr. Snow's release, as he desired to start at once for the Penitentiary. The answer was that he had not, but that he would do so at once. Mr. Richards then set out for the Penitentiary, accompanied by a number of Apostle Snow's friends.

Grant Brothers had placed a closed barouche and their drag with four white horses at the disposal of the little excursion party, and these vehicles, with a number of other buggies and carriages, whirled rapidly out of town in the direction of the celebrated mud prison. In the train were: Apos-

tles H. J. Grant and John W. Taylor: Elders John Nicholson, Geo. C. Lambert, J. F. Wells, A. M. Musser, President Shurtliff (of Ogden), George Goddard, James Jack, C. C. Richards, J. H. Grant, H. W. Naisbitt, C. S. Burton, A. Snow, Mrs. Franklin S. Richards, Mrs. M. M. Barratt, O. P. Arnold, jun., and George F. Gibbs.

Arrived at the Penitentiary, the party was somewhat astonished to learn from the warden that he had received no order for Mr. Snow's release. Deputies Pratt and Vandercook, who were sojourning temporarily with the warden, were not sparing in their intimations that the preparations for Mr. Snow's freedom were a little premature. Mr. Richards telephoned to town, but failing to find Mr. Dickson, asked Mr. Rawlins to take the matter in hand and to see the Prosecutor or Judge Zane at once. He did so, and fifteen or twenty minutes later the order came for Apostle Snow's release. Those who stood on the walls and were permitted to gaze silently on their friends incarcerated below, heard the names of "Jones" and "Clawson" sounded, as their owners were detailed to come out for visitors. Shortly afterwards the great gong was struck, and the guard on the wall shouted, "Lorenzo Snow." The bars in the door clashed, the warden himself swinging it open, and Apostle Snow emerged a free man to receive the hand clasps of his friends. A few minutes spent in changing the livery of the prison to modern habiliments, and he entered the close carriage, and the little procession, quite after the manner of a triumphal entry, dashed off in the direction of town. Mr. Snow was left at the Lion House, where his sister Eliza R. Snow resides.

Apostle Snow received a number of visitors during the afternoon and evening. A *Herald* reporter found him about 6 o'clock just in the act of descending to supper at the Gardo House, but he paused to shake hands with the newspaper man, and readily answered his questions. He said his health was first rate—it had seldom been better of late years. He entered prison on the 12th of March, 1886, and had thus been confined about eleven months, or was just entering upon his third term's imprisonment when the news of his release was received. Asked regarding the prisoners he had left behind him, he said there had been some disappointment that they were not able to leave when he did, but they expected to be liberated to-day. There were seven, he thought, who were entitled to dismissal. Mr. Snow looks more vigorous than when he entered prison. His hair and beard retain the iron grey hue, and his voice and his step appear firmer than ever. Despite his years, he impresses one as being in the best of health and spirits.

Those whose terms are now out and who should be released at once on the payment of their fines or the taking of the poor convict's oath, are as follows: (Mr. Snow's fine, 300 dollars and 100 dollars costs were paid before the writ of *habeas corpus* was asked for). Mr. Bergen, four terms, began April 27, 1886; he was convicted of polygamy last term, but a motion for a new trial is now pending, and will beheard the first day of the new term.

Wm. L. Bromley, 10 months and 300 dollars; began August 3, 1886.

Ambrose Greenwell, 12 months and 300 dollars; began July 27th.

N. H. Groesbeck, 8 months and 450 dollars fine; began August 2, 1886.

Wm. H. Pidcock, 13 months; began June 30, 1886.

Royal B. Young's term expires in a few days if his fine is paid.

A partial list of others who will come out shortly is as follows:

Jonas Linberg, 18 months and 300 dollars; began September 20, 1886.

James Dunn, 12 months and 300 dollars; began September 23, 1886.

William Jeffs, 19 months and 400 dollars; began September 22, 1886.

Willard L. Snow, 18 months and 300 dollars; began October 1, 1886.

Isaac Pierce, 15 months and 100 dollars; began October 9, 1886.

A. H. Neff, 12 months and 600 dollars; began October 11, 1886.

J. J. Steele, 12 months and 600 dollars; began October 14, 1886.

Lorenzo Stutz, 12 months and 100 dollars; began November 29, 1886.

R. H. Sudweek, 12 months and 600 dollars; began September 25, 1886.

Andrew Hanson, 18 months and 300 dollars; began September 29, 1886.

James Higgins, 18 months and 400 dollars; began September 30, 1886.

Carl Jensen, 18 months and 300 dollars; began September 30, 1886.

In case those whose terms are out are not released to-day, *habeas corpus* proceedings will be instituted immediately.

ABOUT THOMAS CARLYLE.

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SOME years ago a wild young shaver of a medical student whom I knew in London got into trouble at home and left the parental roof. By-and-by his small stock of ready cash becoming exhausted he found it necessary, against his natural inclinations, to seek some available means of keeping the wolf from the door, and for a few months he held the position of chemist's assistant in Chelsea. A few years later on our paths crossed each other again and our friendship was renewed, and on this occasion I found him still quite unchanged, for now I discovered that he was making desperate love to a girl whose parents were strongly opposed as most parents are when they discover that the would-be son-in-law would have to be supported himself instead of supporting their daughter. This parental opposition necessitated a treaty of peace with the cook, who was made the private message-bearer between the two lovers. In the course of concluding this treaty my friend presented the despot of the kitchen with a pill-box containing a half-sovereign, on the lid of the box he having written the appropriate words: "Speech is silvern but silence is golden." When the use of this quotation came to my knowledge I was somewhat surprised, as it indicated to my mind a knowledge of Carlyle, and I knew my friend never read a book. When next we met I said to him, "Where did you get that quotation from?" "Oh," said he, "when I was in the druggist's shop in Chelsea a crusty old fellow used to come to the shop to order medicine and I used to chaff him a good deal, One day, however, he seemed to be annoyed, and he said to me, 'Young man, remember that speech is silvern but silence is golden.'" "Did you know who he was?" said I, my suspicions being awakened by the fact that Carlyle lived in Chelsea. "No," said he, "I didn't know who he was, but on several occasions I had to go to his house at Cheyne Row for prescriptions, etc., and I used to go into his room, which was filled with books." "Why," said I, "you scamp, it was Thomas Carlyle you were bothering with your chaff; you ought to have felt proud to have spoken to such a man instead of chaffing him." "Ah," said he, "now you mention it, Carlyle was the name;" and then with the innocence of his childlike nature he asked, "but who is Thomas Carlyle?" His adamantine ignorance gave me such a fit of indignation that I didn't attempt to explain, and probably to this day he thinks the crusty old fellow was some retired dyspeptic tallow chandler.—*Liverpool Review.*

UTAH NEWS.

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(Summarized from Territorial Papers.)

Father O. A. Haymond, an old pioneer citizen of Springville, died at his home in that City on the 25th of January, He was 85 years of age.

The police justice of Salt Lake presented his report for January. It shows 116 cases to have been tried and $3,387 assessed in fines.

The announcement has been made by the roller mills of Salt Lake City

that they had advanced the price of flour 25 cents per hundred, and that high patent would be held at $2.50 and $2.25 for the present. The reason for this action is the inability of the mills to obtain sufficient wheat at the prices formerly prevailing. In fact there is very little in the market. The immediate cause of this is the heavy shipments that have lately been made to California. Upward of three hundred carloads of Utah wheat have been sent west within a very short period. In noting the grain receipts at Sacramento, a newspaper of that place records the arrival of eighty carloads of wheat in one shipment from Sanpete County, Utah.

The Tabernacle choir gave an enjoyable sociable in the Social Hall on the evening of the 6th ult. A committee waited on Apostle Lorenzo Snow, who accepted the invitation to be present. At 10 p.m. there was an intermission in the dancing, and a short concert programme was excellently rendered, as follows: Solo on the bagpipes, W. C. Dunbar. Song, Miss Clara White. Song, "O where are the friends of my youth," Wm. H. Foster. Song, M. H. McAllister. Xylophone Solo, Adelbert Beesley. Duett, Emma Cope and M. H. McAllister. By request, Prof. Evan Stephens sang a greeting to Brother Snow, "Home Again," chorus by the choir. Apostle Snow then made a few appropriate remarks, after which a chorus was sung by the choir and dancing was resumed.

The decision of the Supreme Court in the Snow *Habeas Corpus* case opens the doors of the penitentiary to a number of brethren who have been not only unjustly, but unlawfully imprisoned within the gloomy inclosure. On the 9th of February, an agreement was made with District Attorney Dickson to have those imprisoned in the penitentiary for more than one count released on the expiration of the first count sentence and payment of fine. Later application at the Marshal's office was met by a refusal to do this. The attorneys for the defendants applied to Judge Zane, who ordered that all who had served their time be liberated on payment of the fines and costs imposed on them, or if they were unable to do this, on making a satisfactory showing before a Commissioner.

The air seems to be filled with rumors just now in relation to the "Mormons." A press dispatch recently spread the rumor that a strong lobby of monogamous "Mormons" had left Salt Lake for Washington, and that their mission was to work against the Edmunds-Tucker Bill, and that they were uthorized to give up celestial marriage provided that the "Mormons" be not pressed and Utah be admitted as a State. The dispatch named Hon. W. W. Riter, Judge Elias Smith and Mayor Armstrong as among the party. It afterwards turned out that the two last named gentlemen were going east, but for the purpose of inspecting some of the most recently constructed jails, since Salt Lake had concluded to erect a new one, and wanted the best plan that could possibly be secured for such a structure, and the county court appointed these gentlemen to go east for that purpose. While Hon. W. W. Riter is still at home.

A special dispatch from Washington to the Salt Lake *Herald*, under date f Feb. 5th, says: "This evening's *Star* says: 'The conferees on the ant-

polygamy bill held another long session this afternoon. Senators Edmunds and Ingalls were present. The opposition to the bill is determined and aggressive, and arguments in the conference to-day were spirited.'"

SECOND DISPATCH.

"The conference committee met again to-day and had an animated discussion, extending over five hours. They reached no conclusion and adjourned till Monday, when they resume their wrangle. Collins will be absent until Wednesday. Before going he had an agreement that the committee would take no action or vote until his return. It is understood that the Gentile lobby are disappointed at no agreement being reached. They expected the bill to be railroaded through the committee with only a nominal discussion, and were totally unprepared for the prolonged debate which has ensued."

The dispatch to the *Deseret News*, on the 7th of February, announcing the decision of the Supreme Court in the Snow case, contained the following passage: "The offense of cohabiting with more than one woman, created by the act of March 22nd, 1882, is a continuous offense and not one consisting of an isolated act. After giving the history of the case, the Court says: 'On appeal to this court it is held—first there was but one entire offense for the continuous time; second, the trial Court had no jurisdiction to inflict a punishment in respect of more than one of the convictions; as want of jurisdiction appeared on the face of the proceedings, the defendant could be released from imprisonment on *habeas corpus*; fourth, the order and judgment of the court below must be reversed and the case remanded to that court with direction to grant the writ of *habeas corpus* prayed for.'" This dicision will put a stop to the imfamous scheme devised by the carpet-bag officials of Utah of getting out several indictments for one offense, or making several counts in one indictment by which the punishment is increased beyond the maximum fixed by the Edmunds Bill of March, '82.

The oppressive and insolent adventurers in Salt Lake, forced upon the people of Utah as United States' officials, take their rebuke by the Supreme Court with a bad grace. Their feelings may be judged from the following: Two days after the dispatch, announcing the decision of the Supreme Court, Hon. F. S. Richards made a request of the clerk that some of the "Mormons" now in prison and entitled to release be permitted to sign the pplications which were to be sent out. The reply was that the attorney could see to that. Mr. Richards suggested that it was the duty of the warden to allow it when the applications were sent out. Just at this juncture Deputy Marshal Arthur Pratt entered the room, and in a blustering manner, which made it look as though he were running the entire business of Marshal Dyer and a great deal else, exclaimed loudly, "Miller, I wouldn't give these people any accommodations at all, not a d——n bit; they don't deserve it." Mr. Richards replied, "We are not asking any favors. We are simply demanding our rights." Some more hot words were used by the officious attache of the Marshal's office, and after he got through, Mr. Richards emphatically explained that the people who had been referred to had some rights left, and though it might be very hard to obtain them from some disagreeable officials, they proposed to get them.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, MARCH 7, 1887.

THE SUPREME COURT DECISION.

THE Saints in Utah and throughout the world will hail with joy the decision of the Supreme Court of the United States, in Apostle Lorenzo Snow's case. First, because it opens the doors of a loathsome prison, and sets at liberty one who was unjustly incarcerated under the illegal enforcement of an infamous law; and it will operate to the benefit of quite a number of brethren who have been imprisoned for conscience sake, choosing rather the gloom of a prison than to be untrue to their families and their God:—Second, because it brings to light the vindictiveness and infamy of the United States officials of Utah, and demonstrates that the Federal courts have been degraded by being converted into engines of oppression and persecution, and consequently have lost that dignity which is associated with the temples of justice. The case stands thus: About forty-five years ago the Lord revealed the principle of marriage for eternity, that is, whereas men and women had previously been married until death did them part, it was then made known that God's priesthood had authority to bind on earth, and it would be bound in heaven; and hence the Saints had the privilege of being united in marriage, not until death did them part, but for this life and for all eternity. This same revelation made it known that under proper circumstances and restrictions, righteous men might have more than one wife. This revelation was given in 1843. The first law of Congress against this feature of the religion of the Latter-day Saints was enacted in 1862—nineteen years after the revelation on celestial marriage was given. But that law was generally believed to be unconstitutional, since, in the first amendment to the American Constitution, it is provided, "that Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." Not until the year 1879 did the Supreme Court disgrace the annals of the jurisprudence of that country by deciding that a revelation from God, commanding a practice hurtful to no one, infringing upon the rights and liberties of none—was *not* religion. Hence the Latter-day Saints were from 1843 to 1879—36 years—without knowing there was a constitutional law against this feature of their religion. During that period of time a new civilization in the remote Territory of Utah sprang into existence, based upon the idea that it was right

under the restrictions fixed by the religious faith of the Latter-day Saints, for a man to have more than one wife. Under that belief, family ties were formed the most endearing, and families reared in that system of marriage. Then in 1882, the United States Congress enacted what is popularly known as the Edmunds law. It was an amendment to the law of 1862, defining the offense of polygamy and unlawful cohabitation. The former was punishable by imprisonment for five years and a fine of 500 dollars; the latter was called a misdemeanor, the maximum punishment being six month's imprisonment and 300 dollars fine. It is under the plea of enforcing this law against unlawful cohabitation that the Saints in Utah, Idaho and Arizona have suffered such relentless persecution for the last two years. By the interpretations given to that law by the fanatical judges of the Territorial courts, a gigantic effort has been made to disrupt those family associations that were formed in the long ago, before any law whatever existed in the Territory against the practice, as well as those entered into more recently. Men whose life has passed into the sear and yellow leaf, who have reared large families by several wives, have been required to cast away as unclean things noble women who have walked by their sides as honored wives, in some instances, for a quarter of a century. And to facilitate this inhuman cruelty, the infamous and unconstitutional laws enacted by Congress under the pressure of a frenzied popular clamor, have been enforced with a degree of cruelty that is simply satanic. Judge Zane, the supreme judge of the Territory, on more than one occasion when sentencing men who had fallen into his power, expressed his sorrow that the penalty fixed by the law did not permit him to pronounce a greater punishment upon those who refused to renounce their religious faith, and agree to cast off their wives at the bidding of this bigoted mission judge. But what was lacking in the law to warrant the court in practicing its cruelty upon the Saints, the ingenuity of the prosecuting attorney supplied. He conceived the idea of dividing up the time through which the offense had been continued, and getting out several indictments for the one offense, or of putting several counts in the one indictment, which amounted to the same thing. And the Utah Federal judges sustained that infamous and tyrannical scheme of oppression as good law. To show the hardship that such a plot as this brought upon the people, we have only to quote the language of one of the judges to a grand jury to whom he was delivering a charge:

"An indictment may be found against a man guilty of cohabitation *for every day*, or other distinct interval of time, during which he offends. Each day that a man cohabits with more than one woman, as I have defined the word 'cohabit,' is a distinct and separate violation of the law, and is liable to punishment for each separate offense."

Under that instruction, grand juries could get out any number of indictments, or counts in the same indictment, until that which the law called a misdemeanor, and fixed the penalty at six months imprisonment and a fine of 300 dollars, could be punished by a period of imprisonment covering a man's lifetime, and fines that would wreck a princely fortune. Indeed the only limit to the punishment would be the mercy of a vindictive judge. It is the rulings of the Utah courts in relation to these points which the decision of the United States Supreme Court has removed. That decision has relieved the Saints from a grevious hardship, and also exposes the cruelty

and lawlessness of those who are waging a relentless persecution against them. But while this decision of the Supreme Court affords some relief, and rebukes the advanturers in Utah who seek to make the Saints their prey, it by no means cures the evil under which the people of God suffer. Not until the people of the United States repent, and erase from their statute books the unjust laws they have enacted against the religion of the Latter-day Saints, will the evil be eradicated or heaven pleased.

R.

PENDING EVILS.

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The following has recently appeared in the daily papers:

"Some of the London clergy have taken a remarkable step. 'Concerned at existing social conditions, and conscious of their own faults,' they have drawn up and circulated a Grand Remonstrance, in which they call on their brother clergy to do nothing less than begin preaching genuine Christianity. The time has come, they say, for the Church to cease prophesying smooth things to the rich and prosperous, and to begin proclaiming the kingdom of the poor. Possessors of knowledge, beautiful objects, or luxuries, should be exhorted to share them with the poor. Fashionable ladies must not parade in gowns which cost 'a sister's shame or death.' Political economists are to be told that 5 per cent. is not a law of God; and the whole congregation of faithful people is to be warned that the one thing needful is the service of Christ's fellow-men. The remonstrance is nothing else in fact than a proclamation of real as against formal Christianity. And that being so, it is no wonder that the world cries out for a some what less 'rigid and peremptory programme,'"

It is not often that we can obtain so frank an acknowledgment from professing Christians as to the hollowness of the religious pretentions of the age as is contained in the foregoing. But when men look fearlessly and carefully upon modern Christianity, they find it nothing but a "form of godliness without the power thereof;" and that, excepting here and there an honest soul, professing Christians "draw near unto the Lord with their mouths, and with their lips do they honor Him, while their hearts are far from Him." John Wesley in his day told the people in explaining how it was that the extraordinary gifts of the Holy Ghost were no longer enjoyed, such as healing the sick, the gift of prophecy, etc., that it was because "the love of many waxed cold, and the Christians had turned heathens again, and had only a dead form left." Disagreeable as that statement may be to the so-called Christian churches, it is nevertheless true. Men have been fed upon the dry husks of a dead theology, and they are consequently spiritually dead. It could not be expected that they would be otherwise, for by transgressing the laws, changing the ordinances, and breaking the everlasting covenant; by heaping to themselves teachers, having itching ears, who have turned the truth into fables; by bringing in damnable heresies and speaking evil of the way of truth, men cut themselves off from the favor of God: the Gospel, together with the priesthood or authority of God to administer in its ordinances, was taken from the earth, and man, wandering in darkness and unbelief, multiplied errors, invented forms of worship, and assumed an outward piety, that are as devoid of the power of the God of heaven as the creeds of the heathens. Surely it is time that some one should protest against the

hollow mockery of modern Christianity, and seek to bring about a change for the better. It requires no astute political economist, or person endowed with mystical foresight to understand that important social, religious and political crises are at hand. Coming events are so plainly casting their shadows before that any person of ordinary intelligence can perceive the present moral tendencies are downward, and the character of the religious influences generated by the so-called Christian churches, are not of a nature to avert the calamity, or reorganize society after the catastrophy shall have occurred.

That something is wrong in the tendency of human affairs is apparent to all who pause long enough in their mad pursuit of pleasure or gain to consider the spirit of the times; but our London clergymen, however honest they may be in their desire to work good to their fellows, or check the mad, downward career of modern society, will find their appeals to the churches vain As well might they expect to revive some extinct volcano by blowing into an old crater out of which was once belched the red-hot lava, but which for ages has been dark and silent, and is only known to have been active by the traditions which come down from the hoary past.

The evils that exist in the world are beyond the power of man to make right. It will require the wisdom and labor of God to do that. And right glad are we that we can announce to the world that He has commenced that work, and it is making considerable progress. The Gospel of the Son of God, with all its spiritual powers and life has been restored from heaven. God's priesthood has been again conferred upon men, by which they are authorized to act in His name. A channel of communication between the heavens and the earth has been opened, by which the will of God is made known. The authorized servants of God are crying repentance unto this generation, but a few only, comparatively, have heeded their teachings and their warning; but they will continue to labor and God will labor with them; and ere long will pour out His judgments upon the nations until they repent of their iniquity, and respect His laws. In due time the rich and proud will be humbled and the poor exalted; peace and righteousness will prevail in all the earth and wickedness stand rebuked. We testify to all men that the principles which will bring about this desirable state of affairs have been revealed to the Prophet Joseph Smith, and the Elders of Israel traveling among you are witnesses of these things, and we invite all men everywhere to give heed to their teachings and enquire into these things, for they concern their present and eternal welfare. R.

A MONASTIC FLEET OF STEAMERS.

ACCORDING to a Russian newspaper an engineer from the White Sea has just arrived at Motala, in Sweden, to take over a steamer that is being built for the monks of Solovetsk. This vessel will make the sixth steamer belonging to the monks, who use them to convey to their monastery the 30,000 pilgrims that annually repair to the place. The monastery is situated on the largest of the three islands forming the Solovetsk group. The island measures fifteen miles in length by ten in breadth, and is only

accessible from the middle of May until the middle of September. During this period steamers owned by the monks run regularly to Archangel and back, charging very little for the double voyage, and in the case of very poor pilgrims nothing at all. Each pilgrim, moreover, according to ancient custom, is boarded and lodged for nothing at an inn belonging to the monastery. Besides its shrine, Solovetsk is famous for its mines of talc, large quantities of which are exported to Russia and abroad. A peculiar feature about the Solovetsk steamers is that they are all manned by monks, and commanded by monastic captains. The mainmast of each steamer is surmounted by a golden cross. In the time of Peter the Great the walls of the monastery were defended by ninety canons, and during a rebellion against the Government, sustained a siege of two years. During the Crimean War the monks claim to have driven off the English fleet by firing some of the old canon remaining, and marching in procession round the monastery walls. Although the fleet owned by the monks does not pay expenses, the offerings of the pilgrims make up for the loss, the monastery being one of the wealthiest in Russia. At present the number of monks exceeds 200.—*Engineering.*

THE CONFESSIONAL.

One of the strongest institutions in the Catholic Church, and which results in maintaining the unity of its members, is the Confessional—auricular confession, as it is called. Many of my readers may not understand this. In all the Cathedrals and churches in Europe, and in many of the churches in this country, there are places prepared for the priests to sit in, where they are almost entirely screened from observation. At the side of the box in which they sit there is wire or lattice work, close to which the priest inclines his ear. On the outside the person who wishes to make confession to the priest kneels in such a position that the lips in speaking are close to this lattice work. In this way the penitent can speak in so low a tone that no one but the priest can hear. His countenance is hidden from observation. If he wishes, he can ask questions, also in a low tone, of the person who makes the confession, and he professes to have power to grant absolution for the sins which are confessed. In this way the hearts of the people who belong to the church are laid bare to the priests, and they reveal to him their temptations, their secret thoughts and the wrongs which they have committed or are inclined to commit.

The power which such a system gives to the priests over the people is easily perceived. Where priests are pure men and desirous to promote the welfare of the people entrusted to them, they can wield an immense influence for good, and, of course, be the means of checking inclinations to wrong and the practice of wrong.

I notice that some Protestant ministers are advocating the confessional as a system that should be adopted by the Protestant clergy. One of them says that the confessional is not absolutely necessary for every conscience, but it is imperatively so for tens of thousands, whom ignorance, or carelessness, or weakness, through the power of sinful passion, has led out of the way. He thinks it especially beneficial for the preservation of the young.

There have terrible abuses sprung up in the Roman Catholic Church through the confessional. Where wicked men have had access to the people in this way, they have used their opportunities and knowledge for base purposes, and dreadful results have followed. One can easily imagine the immense influence which such a system gives priests over women and trustful, inexperienced persons.

In the Church of Jesus Christ of Latter-day Saints we have no system of this character. But the Lord has provided a means which is equally

as efficient, if properly used, without the attendant evils of the confessional. Where sins are committed, confession should be made according to the extent of the sin. If one offends few, he should confess to few; if he offend many, he should confess to many. But the system to which we refer as established in the Church of Christ to preserve the Saints from evil, is that of sending Priests and Teachers to visit the houses of members and converse with them and find out their spiritual condition. If Priest and Teachers were to discharge the duties of their office, according to the revelations which have been given upon this subject, Latter-day Saints would almost be a perfect people; for every one that was unworthy of a standing would soon be found out, and, if repentance did not follow, would be excommunicated from the Church. Wrong would be checked in its very inception. And if members were inclined to yield to doubt, darkness, unbelief or sin in any form, these evils would be checked in the bud, through the labors of the Priests and Teachers, acting in accordance with the law of the Lord, and many souls would then be saved.

The plan of salvation which God has revealed is a perfect one. There is nothing lacking that is necessary to accomplish the redemption of the human family and to deliver them from the power and dominion of Satan. One of the features of the method of teaching now too prevalent among us is the asking of formal questions, without entering into the spirit of teaching those who are visited. Every Priest or Teacher who visits the houses of the Saints, according to the command of the Lord, should endeavor to get the spirit of his office and to talk to those whom he visits under its influence. He should endeavor to find out everything connected with the lives of the family by the searching power of the Spirit of God, and to give them instructions according to those things which are brought to light. In this way the visits of such officers would be exceedingly profitable, and the officers themselves would grow in knowledge and in power of God.

We trust that hereafter there will be more spirit infused into the visits of teachers to the families of the Saints, and that they will be visited regularly and in a way to bestow benefit upon them, so that all wrongdoing may be brought to light and be repented of, or, if not repented of, those who are guilty of it be severed from the Church.—*Juvenile Instructor.*

Social Facts.—Human beings are not born with equal gifts and powers. Wherever there is an upper and middle, there must be an under. The weak must seek the wall and be the stile from which the ambitious strong will vault towards the top. Nor can those appointed by nature for the pyramid's base serve in any other position. To press the wall as little as possible, get all the pay for service that it demands, and make the "best of now and here" is the bound of their possibilities. Without a foundation there can be no superstructure, and the position is as truly honorable as any other, though universal mankind have held it to be less desirable.

The Test of a Man's Character.—The sharpest test of a man's character is in his treatment of what is in his power and wholly below him. Motives of self-interest are sufficiently strong and numerous to produce irreproachable conduct toward superiors or equals in strength or knowledge. They have it in their power to defend themselves from attack, to bring persons to account for misdoings, to resist injuries. Much of what renders life valuable is in their hands to bestow or withhold. When therefore we so order our conduct as to conciliate and please those who can thus control our happiness and welfare, it may be a token of intelligence, but it does not indicate nobility of character. When however we come into relations with those who have no such power, who must accept without appeal what we choose to give them, who have no more substantial reward to bestow than gratitude or affection, and no severer penalty than secret and impotent wrath, we show something of our true selves by the way in which we treat them.

STATISTICAL REPORT OF THE EUROPEAN MISSION,

FOR THE YEAR ENDING DECEMBER 31, 1886.

GREAT BRITAIN.

Conferences.	Conference Presidents.	Branches.	Apostles.	H. Priests.	Seventies.	Elders.	Priests.	Teachers.	Deacons.	Members.	Total officers and Members.	Baptized.	Emigrated.	Excommunicated.	Died.
Birmingham ...	J. P. Freeze.	4		4	3	48	12	14	10	286	377	9	22	4	2
Bristol	John I. Hart.	6		1	2	35	7	4	1	116	166	37	29		
Glasgow.....	A. McFarland.	9		2	8	40	17	15	6	276	364	46	56	8	8
Leeds	L. S. Huish.	3		1	1	16	5	5	1	87	116	10	16		2
Liverpool	R. Davidson.	8	2	2	4	17	5	2	2	100	134	2	25	2	1
London	Edward Davis.	13		2	11	67	26	10	20	597	733	43	34		1
Manchester	William Price.	12		3	4	39	23	7	11	300	387	73	20	5	4
Newcastle.....	W. F. Rigby.	8		1	2	35	9	12	8	178	245	26	37	7	
Norwich	J. J. Chandler.	5			3	17	3	3	1	81	108	8	6	2	4
Nottingham	Henry Walsh.	12			7	46	14	18	16	325	426	63	29	10	10
Sheffield	Frank S. Bramwell.	3		1	4	17	6	3	7	131	174	27	24	2	3
Welsh.....	Daniel Lewis.	11		2	2	58	9	9	5	206	291	28	21	4	4
Belfast	Jos. D. Smith.	1		1	1	4	2	4	6	49	67	2			1
Children & others not reported ...													325		
Total		95	2	20	52	439	138	111	94	2732	3588	374	644	45	40

NETHERLANDS.

.....	John W. F. Volker	4			3	15	6	4	1	108	137	39	3	2	1

TURKEY.

Constantinople.....	Jacob Spori				3						3				

President. SCANDINAVIA. N. C. Flygare.

Conferences.	Conference Presidents.	Branches.	Apostles.	H. Priests.	Seventies.	Elders.	Priests.	Teachers.	Deacons.	Members.	Total Officers and Members.	Baptised.	Emigrated.	Excommunicated.	Died.
Aalberg	N. Mikkelsen.	4		1	6	15	10	12	3	180	227	48	38	17	6
Aarhus	J. C. Nielsen.	4			8	38	10	33	2	338	429	88	66	20	1
Christiania	H. J. Christiansen.	8		2	11	55	29	35	7	676	815	96	47	23	9
Copenhagen	J. C. Nielsen.	6		8	8	25	12	22	7	334	416	68	32	35	12
Goteborg	N. P. Peterson.	7		1	6	39	22	22	16	420	526	56	35	21	2
Iceland	H. Johnson.				1	2				31	34	29	20		
Skaane	P. Matson.	6			8	13	8	13	1	236	279	49	51	11	4
Stockholm	James Yorgason.	8		1	2	63	44	40	13	1125	1288	171	89	45	11
Children and others not reported													287		
Totals		43		13	50	250	135	177	49	3340	4014	605	715	172	45

President SWITZERLAND AND GERMANY. F. W. Schoenfeld.

Bern	Frederick Theurer.	4		2	2	7	5	11	4	229	260	39	47	13	3
Central Swiss	Kasper Loosli.	3		1		3	2	4	4	49	63	7	5	2	1
Jura	Charles H. Haderli.	4			1	6	5	3		80	95	32	6	9	
East Swiss	Nicolaus Sommer.	9		1	2	8	7	5		136	159	26	10	5	
South German	C. F. Bessler.	5		1	2	10	5	9	1	198	226	48	24	9	7
North German	Casper Hoffmann.	2		1		3	3	2	2	84	95	10	3	1	1
Children, etc. not reported										12	12		71		
Totals		27		6	7	37	27	34	11	788	910	162	166	39	12
Grand Totals		169	2	39	115	741	306	326	155	6968	8652	1180	1528	258	96